

# THE SHEKEL

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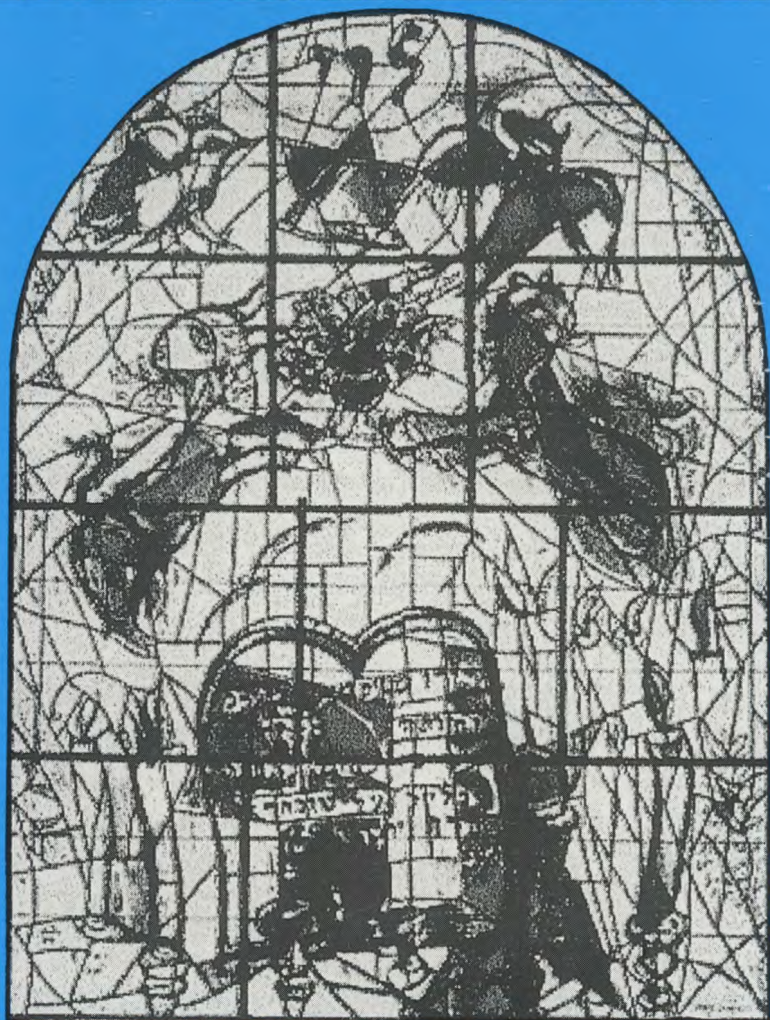
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Edward Schuman Editor

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

## **Annual Membership fees:**

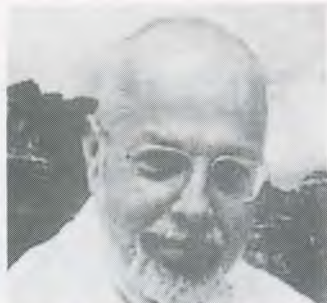
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## President's Message

by Mel Wacks



I want every AINA member to know that we are happy to help you in any way possible. You are invited to submit any questions about your Israel/Judaic coins, medals, paper money, etc. to us and we will answer you. If you can't figure out when something was issued, or are wondering how to sell your collection ... ask us. Or maybe you are thinking about contributing your collection to a non-profit organization, or trying to find a source to buy ancient Jewish coins ... ask us. If you have suggestions for the organization or our magazine *The Shekel* ... tell us. And especially if you like what AINA is doing ... we would love to hear from you.

To help us serve you even better, please fill out the enclosed questionnaire and mail it back as soon as possible. Remember ... this is your organization.

I was fortunate in that there were several Israel coin clubs in the Metropolitan New York area when I started collecting. And so I was able to meet and talk with other collectors, hear expert speakers, etc. I realize that today, our members are spread out over the country (actually over the world) and most of you have no exposure to others with similar interests. That's the role of AINA. Think of us as your very own club. We bring experts into your home via *The Shekel* and our web site [www.amerisrael.com](http://www.amerisrael.com), you can chat with us over the internet (my e-mail address is [ainamel@aol.com](mailto:ainamel@aol.com)), or you can write.

Don't hesitate because you think you have a silly question. Ask us. We are here for you.

Please note: There will be a different address now for members to order new issues from Israel. Do not use any older order forms. We are arranging some special promotions to encourage A.I.N.A. members purchases. Look for the new issues order forms soon.

A handwritten signature in dark ink, appearing to read 'Mel'.



# The Editor's Page

by Edward Schuman



We received an email from Israel from a man who has written an article on the question of English and Arabic [the languages] on Israel's coins and banknotes. Little attention has been paid to sometimes evident trends, some grammatical mistakes, some hidden (?) policies. It contains a few words in Arabic and fewer in Hebrew. Would the Shekel be able to cope with these alphabets? Well thanks to technology for the first time in 37 years we are pleased to bring you this work.

More than 100 years ago, a few wealthy Jewish industrialists envisioned establishing agricultural colonies in far off places in the world as a refuge for the suffering Jews of Russia. It was determined that the farms would be the best place for them to be. The first of a series of articles devoted to this topic is in this issue.

It has never been my intention of publishing letters to the editor but in this case we make an exception. We received a letter from Ruth Bach, daughter of Yehuda Arazi. "You can imagine what I felt when the first thing I saw on its (the Shekel) front page was the picture of my father Yehuda Arazi. It clearly shows the importance you attach to his memory. Your article vividly reflects my father's personality, his vision and the role he played in the events described. It is so right that many more people will know more about him and also the moving story behind the first State Medal issued by him before the State of Israel was established. Wishing you further success and a lot of satisfaction also in the future. Sincerely Ruth Bach (Arazi)

This makes the task much lighter and enjoyable.

Till next issue

A handwritten signature in dark ink, appearing to be 'E. Schuman', written in a cursive style.



# Jewish Agricultural Colonies in Argentina

Agriculture among the Jews in South America was confined to the Argentine colonies established by the Jewish Colonization Association of Paris. Baron and Baroness de Hirsch were the founders and practically the sole stockholders. In August, 1891, by the direction of Baron de Hirsch, some 3,000 square leagues of land were purchased in various parts of the Argentine Republic, for \$1,300,000 (£260,000). In all, over 17,000,000 acres were acquired. Santa Fe was the first and one of the most important provinces in Argentina opened for the agricultural settlement of immigrants and became the capital city of the province



At first the project of settling Russian refugees on a large scale in Argentina met with a protest from the government, but the matter was amicably arranged. As early as 1889, independent attempts had been made by certain Jewish immigrants from Russia to establish colonies in Argentina, but this was not done on a well-ordered plan, and later these colonies and colonists were absorbed by the Jewish Colonization Association. The colonies were named for Baron and Baroness Maurice de Hirsch.

Two tracts were set apart for colonization: one, 9 leagues square, situated in the province of Buenos Ayres and called Mauricio; the other, 4½ leagues square, in the province of Santa Fé and called Moïseville. Colonists began to arrive in the summer of 1891 in such numbers that by the end of the year they numbered 2,850. The central administrative office was established in the city of Buenos Ayres; but considerable friction arose between the colonists and the non-resident executive officers, with the result that the very existence of the colony was threatened. There were



other difficulties: the locusts, which were very numerous, destroyed the growing crops, and water was scarce. Although the colonies received constant accessions, it was necessary to deport many discontented colonists to the United States—800 were deported within about two years—that in October, 1893, only 2,683 persons remained.

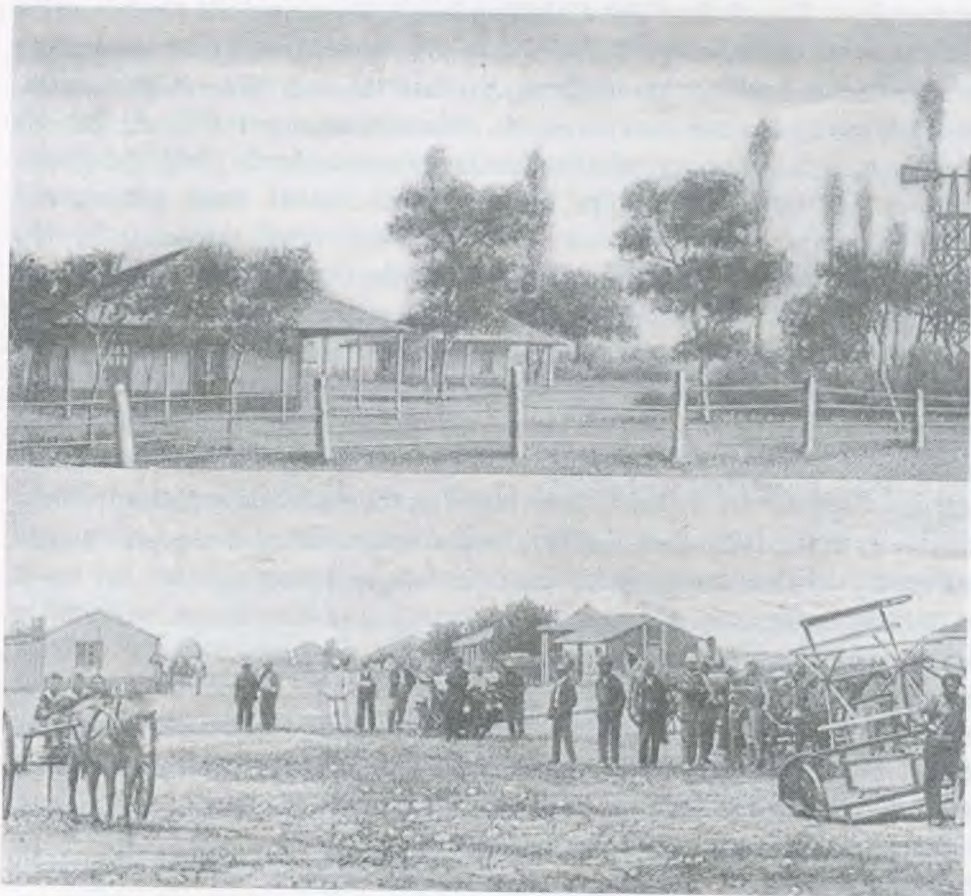
Afterwards the executive office was reorganized, and although there have been many desertions, due to discontent or to the damage done to the holdings by locusts and drought, as well as to the distance of the farms from the railroad stations and markets, the condition of the colonists has become fairly comfortable. Moiseville in the province of Santa Fé, is the oldest of the Jewish Agricultural Colonies in Argentina. It was founded by Russian immigrants in 1890, before the establishment of the Jewish Colonization Association, but was reorganized by that association in 1891.

Including the estates of Virginia and Santa Elena, Moiseville embraced nearly 60,000 acres, of which 22,500 acres were occupied by colonists. Although it has passed through several grave crises, Moiseville became the most successful of the Argentine colonies. Its success is attributable to the fact that the colonists had time to gain the experience they needed, and to the aid accorded them by the Jewish Colonization Association by the creation of lucerne fields. These fields not only favor the rearing of cattle, but yield forage which finds a ready market in the more northerly portions of Argentina, where fodder is often scarce. The colony is equidistant from the two railway stations of Palacios and Moiseville, which are connected by a good road, affording ample facilities for the transportation of crops to the markets. Moiseville has become a center for the purchase of provisions by neighboring colonists, many Italian settlers resorting to it for this purpose.

At the beginning of the 19th century the colony contained 81 colonists, representing a total of 168 families and 825 persons. These families lived in 130 brick houses, nearly all of which are surrounded by groves of fruit-trees and gardens planted by the colonists. According to the colony's report for 1899, it appears that in 1898 the area tilled was 20,574 acres, divided up as follows: wheat, 11,699; flax, 4,961; lucerne, 3,337; rye, 77; vegetables, 500. Yielding, as they do, six crops a year, the lucerne fields occupy an important place in the agricultural economy of the colony, and their cultivation has made it possible to establish a butter and cheese factory, to which the colonists sold their milk. This factory is conducted as a private enterprise by individuals not connected with the colony, the land, buildings, and a small bounty having been obtained by them from the Jewish Colonization Association. Some colonists sell from 1,800 to 1,900



quarts of milk a month to the factory. About 1,400 head of cattle, including 786 plow-oxen, have been placed at the disposal of the colonists by the Jewish Colonization Association; and in addition to these, many colonists have bought cows of their own. Moïseville contains a synagogue, a school, a pharmacy, and a communal bath.



Jewish population above five years of age, according to the 1960 census, was 14,152. Today the remaining Jewish settlers in Santa Fe deal more in cattle than in agriculture. In addition to several welfare and women's organizations, three important financial bodies were established in Santa Fe: two credit cooperatives and a commercial cooperative founded by peddlers. In 1970 Santa Fe had two Ashkenazi and one Sephardi synagogue, a *shohet*, a *mikveh*, two Jewish social clubs, and three Jewish credit institutions. The Jewish kindergarten and day school, named after H. N. Bialik, had an enrollment of 144 pupils.

A 1875 10 peso Santa Fe banknote serves as the numismatic illustration.



# Jewish History in Gdansk

Gdansk is a major commercial port in Poland, situated at the estuary of the Vistula on the Baltic. In 1308 the city passed to the Teutonic Order, which prohibited Jewish settlement there. During the first half of the 15th century Jews from Poland and Lithuania frequently visited the town but this tolerance was limited in 1438. Around 1440 a "Judengasse" ("Jewish Lane") existed on the bank of the Motława. Toward the end of the 15th century, after the town had been incorporated in Poland, it became the wealthiest city of Poland, and the central port for the large commerce in grain and goods between Western and Eastern Europe. This created many commercial possibilities for Jews. However, their activities were restricted by the autonomous status of Gdansk, which enabled the city to discriminate against them.

A Jewish settlement grew up in Gdansk after 1454, but owing to the opposition of the merchants in 1520 the Jews had to move to the Schottland suburb which was not under municipal jurisdiction. Subsequently Jews also settled in other places outside the jurisdiction of the city. On the intervention of King Sigismund I in 1531, the council withdrew the regulation prohibiting Jews from trading at the fair, but a resolution of the Sejmik (small parliament) of Prussia prohibited the extension of further rights to the Jews. In retaliation, the Jews of Lithuania boycotted the Gdansk banking house in Kaunas which had to be liquidated, and ousted the merchants of Gdansk from the Lithuanian salt trade.

The citizens also demanded that Jewish residence and trade in the city should be entirely prohibited. Jews were not allowed to hold religious services there, and in 1595 the city council permitted them to stay in Gdansk during fair days only. In 1616 the Gdansk authorities had to pay large indemnities for their arbitrary exclusion of Jewish merchants coming from Polish cities; subsequently Jews were allowed to stay six days in Gdansk against payment of a high poll tax.

Around 1616 about 400 to 500 Jews were living in Gdansk in addition to those settled in lands owned by the gentry or clergy. In 1620 the king permitted Jewish residence in Gdansk. They were permitted to trade in grain and timber in the commercial sector and after these quarters were incorporated into Gdansk in 1626 these rights were extended to the whole of the city. However, the Polish-Swedish wars of the 17th century interrupted the trading activities of the Gdansk Jews. During the 18th century, the main opposition to the Jews in Gdansk came from the representatives of small trades and crafts. The third Northern War, strengthening the position of Catholicism in Gdansk, aggravated the hostility to the Jews, and they were



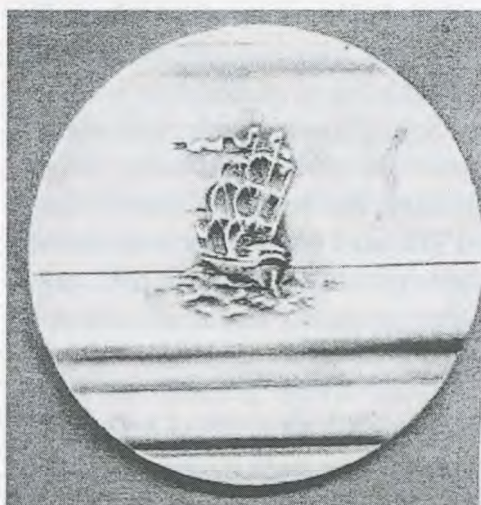
moved away from some of their quarters. However, a hevra kaddisha and bikkur holim were founded in the old Jewish quarter in Schottland in 1724.

The Jews who had been expelled returned in 1748, although according to a regulation endorsed by the king in 1750 they could only stay temporarily in Gdansk. There were about 1,098 Jews living in Gdansk in the areas outside the city jurisdiction in 1765. In 1773, 50 families received the rights of citizenship in Gdansk and 160 Jews were permitted to reside there. After Gdansk was incorporated into Prussia on the second partition of Poland in 1793 the restrictions on the Jews remained in force. Between 1807 and 1814 Gdansk was a Free City, and after its renewed occupation by Prussia the Jews there obtained rights of citizenship by the Prussian liberation decree. Thirty-three Jews were received into the merchants' guild, but by then the city's commercial importance had declined. Jews were permitted to engage in crafts, and in 1823 the Society for the Promotion of Crafts Among the Jewish Population was founded.

In 1920 Gdansk, now renamed Danzig, was again declared a Free City, having a population of approximately 356,000. There were 7,292 Jews living in the territory of the Free City in 1923, and 9,230 in 1924, of whom 53.4% lived in Gdansk itself. A large number of Jewish emigrants passed through the port on their way to the United States and received assistance from the American Jewish Joint Distribution Committee and Hias. The community had four synagogues and various Jewish organizations. The Jews in Gdansk engaged in commerce and the liberal professions; over 150 Jews were employed in crafts. Adjoining Sopot was a popular summer and sea resort for many Polish Jews between the two world wars. It also attracted a number of Jewish immigrants from Soviet Russia. Despite large Nazi gains in the elections of 1933 and 1935, civil and economic order was upheld until 1937, when the minority rights provided for under the League of Nations lapsed. Albert Forster, the Nazi gauleiter, dismissed almost all Jews from practice in the liberal professions. In 1937 a full-scale pogrom was initiated. Half of the Jews left Gdansk within a year, the Polish government offering them no protection. Between Nov. 12 and 14, 1938, two synagogues were burned down and two others were desecrated. Shops and homes were looted. The Jewish community decided to organize emigration and many left. By September 1939 only 1,200 remained, mostly elderly persons. Three hundred and ninety-five Jews were deported during February and March 1941 to Warsaw and the rest in small groups to concentration camps. Twenty-two Jewish partners of mixed marriages who remained in Gdansk survived the war. After the city reverted to Poland in 1945, a number of Jews settled there. Few remained by the end of the 1960s.



A UNIQUE SET CONSISTING OF TWO SILVER MEDALS WERE STRUCK IN 1997 TO COMMEMORATE THE MILLENNIUM OF GDANSK 997 - 1997. EACH MEDAL IS "GROOVED" AND FITS INTO EACH OTHER.



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# Story of the Split 'Abu Jara'

by David Hendin

Around fifteen years ago an Arab friend telephoned from the Old City of Jerusalem. He wanted to know when I would be there, because he had a nice surprise for me. As it happened, I was going to be in Jerusalem around 5 weeks later. I asked about the nature of the surprise. One of the peasants, he said, who came from the village of Bittar near Bethlehem had brought him half of an "Abu Jara." This is the Arab name for a large bronze medallion of Simon Bar Kochba, struck in both the first and second years of the Bar Kochba War. These medallions are very rare coins. They are struck upon very large Roman provincial "city coins" often from Gaza or Caesarea. (The Arabic "Abu Jara," by the way, means "father of the jar" which refers to the large size of the coin "father" and the large amphora on the obverse of the coin.)

The coin, he said, had been cut in half in ancient times, because the patina on all of its edges was still intact. I very much looked forward to seeing this. There is no doubt that in Bar Kochba's time there continued a shortage of "small money" in the market places in ancient Israel. In *Treasury of Jewish Coins*, Ya'akov Meshorer shows (348, 306) a similar Abu Jara, and Leo Mildenberg depicts one in his classic book on coins of the *Bar Kochba War* ("N").

I was glad to have the privilege of obtaining another example. (Middle and small sized bronze Bar Kochba coins were also cut for small change, and in my *Guide to Biblical Coins* 734a, I also show a Bar Kochba silver coin cut in ancient times for the same reason.)

When I arrived in Jerusalem about a month later, and visited with my friend, I had an even bigger surprise. The same peasant from the village of Bittar found the other half of the SAME COIN, also, with full patina. He reported that it had been found about 600 meters (a bit over! 600 yards) from the first half. (Don't ask about the negotiations, which were odd to say the least. My Arab friend argued that the second half was much more valuable than the first half. I argued that since I had already just bought half a coin from him, another half coin should be the exact same price. As always it took about 3 hours and four or five cups of Turkish coffee, with many interruptions to look at other things.)

To my knowledge, this is the only existing example of a coin cut in ancient times for smaller change, in which BOTH HALVES of the same coin have been recovered. It's an added bonus that this is a rare and historic coin in its own right. The coin was originally struck in the first year of the Bar Kochba War, 132-135 CE (Hendin-677). The condition of the two



ABU JARA COIN OF BAR KOCHBA SPLIT PERSONALITY. THIS MAY BE THE ONLY KNOWN EXAMPLE OF A COIN CUT IN HALF IN ANCIENT TIMES IN WHICH BOTH HALVES HAVE BEEN RECOVERED. PHOTO COURTESY THE AUTHOR.



halves make it clear that the coin was hacked in half by a heavy chisel blow, struck on its obverse. So it is certainly possible that the coin was cut to make small change.

Logically, the distance between the two parts of a cut-apart coin is a function of the time they had to circulate, farther and farther away from each other. Since these two halves were found so close together, it is my guess that the cutting of this coin took place very late in the Bar Kochba War, close to 135 CE. This dating leads to a second very plausible theory about this coin. The modern Arab Village of Bittar is on the exact site of the ancient town of Beitar. This is the very village where Bar Kochba's men fought their last battle against Hadrian's troops in 135 CE. We know from the Talmud that after the end of the Bar Kochba War, the coins struck by Simon no longer had any value. It is, therefore possible that this coin was cut in half by two Jews- maybe Bar Kochba soldiers who fought together- and one half kept by each Jew as a souvenir. I suppose it is also possible, though less likely, that two Roman soldiers did the same. The reason I think it was not Roman soldiers is that there was surely more valuable booty for them to have looted. While of no value at all to a Roman, this coin, would have meaning to surviving followers of Bar Kochba.

Of the end of the Bar Kochba War, Dio Cassius reports that, "Very few of (the Jews) in fact survived. Fifty of their most important outposts and nine hundred and eighty-five of their most famous villages were razed to the ground. Five hundred and eighty thousand men were slain in the various raids and battles, and the number of those that perished by famine, disease and fire was past finding out."

Dio Cassius doesn't report in the same detail the severity of the struggle on the side of the Romans. He notes, however, that "Many Romans...perished in the war." Just how many can be seen by his next sentence: "Therefore Hadrian in writing to the senate did not employ the opening phrase commonly affected by the emperors, 'If you and your children are in health, it is well; I and the legions are in health.'"



## On English and Arabic in Israel's Currency

by Dr. N.A. Shneydor

It seems that little attention has been paid in books and in, for example, *The Shekel*, to the **text** that one sees on Israel's banknotes and coins - compared to great attention paid to numismatic details such as paper, color, and watermarks for notes, metal, weight, and edge for coins. We wish to make a small contribution towards acquainting collectors and the general interested public with several developments that the said text, however limited in scope, has been undergoing.

Few countries can boast having three languages, or rather alphabets, on their trade currency. In fact, perhaps only Israel can, and this started back in 1927, when the Palestine Currency Board (PCB) of the British mandate authorities first issued banknotes and coins, all of which had "Palestine" and the denomination, pounds or mils, in English, Hebrew, and Arabic. For historical and political reasons, both the name of the country and the name of the basic unit, the pound, were different for each language. The notes showed the denomination in both international numerals (1, 2, 5, 0) and Arabic ones (١, ٢, ٥, ٠, respectively).

There have of course been some changes since Israeli notes and coins were first issued in 1948 by Israel's leading bank and, later, by the government of Israel. Hebrew is used more than the other languages in a few ways. More or less the same treatment is given to the Arabic and the English languages. This is not self evident, since Arabic is an official language of Israel, whereas English is not, and nor is any other language that uses the Latin alphabet. An evolutionary process can be distinguished regarding the way English and Arabic have been used on Israeli currency. From the process one can try and infer about sociological and political trends and developments. Let us start with paper money - banknotes and



fractional paper currency - and proceed chronologically.

### **Banknotes and fractional paper currency**

B.1. The so-called emergency checks, prepared in the beginning of 1948 but in fact never issued, used the three languages in much the same way as the (British mandate) PCB banknotes of the time. The date and the word 'Tel-Aviv', however, were given in Hebrew only, as well as the short statement above the signatures. Only international numerals were used. One may add that the text in Arabic saying 'one Palestinian junaih' had a grammatical error: دح او هينج (*junaih wahida*) instead of the correct هينج دح او (*junaih wahid*) which means 'one junaih'. Cf. the one-pound note of the Anglo-Palestine Bank, 1948, or the one-pound note of Bank Leumi Le-Israel, 1952, where the grammar is OK.

B.2. Fractional paper currency, both the mils series, 1948 and the pruta series, 1952-3 used Hebrew and Arabic only - **not a single English letter**. One wonders why English was avoided. Was it the result of hard feelings among Palestine Jews vis-à-vis the attitude of the British authorities towards Zionism in period that ended May 15<sup>th</sup>, 1948? Or was the fractional currency not important enough, so to speak, as to justify the use of English? In both series 'Israel' in Arabic is misspelled: ليئارسا instead of ليئارسا , i.e. the *hamza* (ء) mark beneath the first letter has improperly been omitted. (The *hamza* represents the sound of a glottal stop). In all of future Bank-of-Israel notes this mistake will not be repeated, but coins will be a different story, as will be shown below. As with the emergency checks, only international numerals were used.

B.3. The Anglo-Palestine Bank series of notes, 1948, used Hebrew, English and Arabic in the same way that the PCB of Mandate days had done, including Arabic numerals (٥٠٠, ١٠٠, ٥٠, ١٠, and ٥). **English is used**



**twice**, though, since the front of each note is Hebrew-cum-English, and the back, Arabic-cum-English. The name of the currency unit now shown is lira Eretz-israelit (ל"א הרי"ל), Palestine pound, and Palestinian junaih (جنايه). There are some more, a little subtler, differences between the new notes and the PCB ones. In the 500 mils note, the spelling (in Arabic) of the words 'five hundred mils' has been altered by Anglo-Palestine Bank: لم ةئامسمخ vs. ليم ةئامسمخ. You don't have to know a word of Arabic to see that the new, 'Israeli', spelling differs from the old, mandate-days, one. Furthermore, in the 50 Pounds note, the spelling (in Arabic) of the words 'fifty Palestinian junaih' has been changed from اينيطسلف ادينج نوسمخ to اينيطسلف هينج نيسمخ - a change in each of the three words. This is not just a case of different orthography. The three words are respectively different grammatically and the way they are pronounced.

B.4. Bank Leumi Le-Israel series of notes, 1952, is very similar to the Anglo-Palestine Bank series, 1948, regarding the use of Hebrew, English and Arabic, and the use of numerals in both styles, international and Arabic. However, **English is now used once only**, since the front of each note is in Hebrew, and the back, in Arabic and English. The name of the currency unit is of course changed, to lira Israelit (תילארשי הרי"ל), Israel pound, and Israeli junaih (جنايه إسرائي). One wonders why the term *junaih* was kept when the currency unit was already officially *lira*, and, when, furthermore, the word *lira* already existed in Arabic, known from Turkish lira and Italian lira. In the 50 pounds note, the spelling (in Arabic) of the words 'fifty Palestinian pounds' has been restored to the way it was on the PCB 50-pound note except that the adjective is 'Israeli' rather than 'Palestinian': اينيطسلف ادينج نوسمخ إسرائي.



Note. Neither Bank Leumi notes nor Anglo-Palestine Bank notes showed the date of issue. In this they did not follow mandate-days PCB practice.

B.5. A significant change came with the first Bank-of-Israel series, 1955. We have 'Bank of Israel' in the three languages, but the denomination in words (five hundred pruta, one Israeli lira, etc.) in Hebrew only. The words (in Arabic) 'Bank Israel' have, in addition to the *hamza* (ء) already mentioned (see B.2 above), *fatkha*'s (َ) above the consonants that require the vowel *a*: one above the *b* of *bank* and one above the *r* of *Israel*: لِيئَارِسْإِ كَنْبَ . English was given an advantage over the Arabic: although "500 pruta", "IL 1", "IL 5", etc. were shown in both numerals and Latin characters, Arabic numerals for lira-denomination were shown without any addition, thus: "١", "٥", etc. An exception was made for the 500 pruta note: it had the denomination in words in the three languages: "500 pruta", "500 דהטורפ", "٥٠٠ ربوطة" (in Arabic actually '*bruta*', since the language has no '*p*'). The word '**lira**' was given in **Hebrew only**. Did the people responsible for the issue have something against the word "lira" in both Arabic and English? The policy of the previous, Bank Leumi, series, where each note had a Hebrew-only side (which also included the date, in both Jewish and international calendars) and an Arabic-cum-English one, has been retained. In fact this is going to be the style of all future Bank-of-Israel notes.

B.6. The second, third, and fourth Bank-of-Israel series, 1959, 1969-72, and 1975-1977, respectively, followed in the steps of the first one, except that even the "IL" (for Israeli lira) disappeared. No exception for the pruta was necessary for the simple reason that due to inflation, there was no more a note in pruta denomination. There is a slight difference between the second series on one hand and the third and the fourth series



on the other hand regarding the spelling of 'Israel' in Arabic: No *fatkha*'s in the third and fourth series. In fact, the *fatkha*'s have disappeared from Israeli notes. The *hamza* has been kept.

B.7 No change with the fifth Bank-of-Israel series, the sheqel series, 1980, until the 500 sheqalim\* note was issued in 1982: although the denomination in words was still given in Hebrew only, the name of the currency unit was stated **in both English and Arabic** following the numerals, thus: "500 SHEQALIM", "٥٠٠ شلوقيش". An interesting point arises in connection with the spelling of 'sheqel' in Arabic. The spelling shown above is doubtless correct from the linguistic point of view; however, day-to-day Arabic and dictionaries thereof prefer the spelling *shekel*, لكيلش, which reflects the current pronunciation.

B.8. The 1000, 5000, and 10000 sheqalim notes, issued in 1983-4, followed suit. So did all Bank-of-Israel notes that were issued since then, beginning with the first new-sheqel series, 1985-1992. For example, "1 NEW SHEQEL", "5 NEW SHEQALIM", "10 NEW SHEQALIM", and "١٠ ديدج لوقيش", "٥ ديدج لوقيش", "١ ديدج لوقيش", respectively. Regarding the 5 and 10 new-sheqalim notes, one wonders about the practice of using the singular in Arabic rather than the plural; the latter form had been used for all of the previous 5 and 10 pounds notes, whether PCB, Anglo-Palestine Bank, or Bank Leumi. See also the remark in Paragraph C.6, which deals with the 5 and 10 new-sheqalim coins.

**We summarize** by drawing attention to the following facts:

(a) From the banknotes issued by the Bank of Israel during the 27 years 1955-1982 you could not know the name of Israel's currency unit unless you could read Hebrew characters: **No "lira" or "sheqel" on any note, either in English or in Arabic.** However, all the notes had the denomination in both international and Arabic numerals.



- b) Except for a minor case - the "IL" for 'Israeli lira' on the first series - **English and Arabic were treated in the same way** during the said period. Hebrew fared better in a number of ways; for example, one side of each note was in Hebrew only, the other side in Arabic and English. The date was shown on the Hebrew side only.
- (c) One notices changes of policies in the early eighties, in the direction of, first, more data in English, and then, more data in Arabic.
- (d) Early notes seem to have had some problems with Arabic usage.

### Coins

A process, which is rather similar to the one described above for Israeli notes, can be observed regarding Israel's coins currency.

C.1. The first Israel currency coin, 25 mils, 1948-9, showed the denomination and 'Israel' in both Hebrew and Arabic. **No English**. Hebrew date only (ח'ש, ט'ש\*) and international numerals only. Mandate coins, on the other hand, had had all three languages, and date and denomination in both international and Arabic numerals.

C.2. Beginning with the 1 pruta coin of 1949, the denomination was given in Hebrew only - "הטורפ", "הרוגא", "תורוגא", "הריל", "תוריל" (pruta, prutot, agora, agorot, lira, lirot, respectively) - but 'Israel' in both Arabic and Hebrew. As on the 25 mils coin, Hebrew date only and international numerals only, and **no English** at all.

C.3. This was the policy for all coins issued till 1963, when "ISRAEL" in Latin characters appeared on the 1/2-lira coin then issued. The same applies to the two other lira-denomination coins, namely 1 lira, 1967, and 5 lirot, 1978. It also applies to the 5 and 10 new-agorot, and the ½ and 1 sheqel, coins, 1980-1. (Recall that 1 sheqel = 100 new agorot). An exception is the 1 new-agora coin, 1980: No Latin characters, perhaps due to the small diameter of the coin, 15 mm.



C.4. An important change in later sheqel coins: In addition to "ISRAEL" one also has "SHEQALIM" on the 5, 10, 50, and 100 sheqalim coins, 1981-1984.

C.5. As of 1985 Israel has had new currency units, 1 new sheqel = 100 agorot. All coins follow the sheqalim policy described above, namely having both "ISRAEL" and, according to the denomination, "AGORA", "AGOROT", "NEW SHEQEL", or "NEW SHEQALIM" in Latin characters.

C.6. A refreshing change from the point of view of Arabic was introduced with the 5 and 10 new-sheqalim coins, 1990 and 1995, respectively. Denomination was given also in Arabic, like this: "ديج لقيش", "١٠ ديج لقيش", using singular rather than plural forms, same as on the 5 and 10 new-sheqalim notes mentioned above. This practice differs from the old PCB usage, since their coins of 5 and 10 mils used the plural *milat* rather than the singular *mil*. Similarly, Egyptian money - current during mandate days until 1927 - had *qurush* rather than *qirsh*, i.e. plural rather than singular, on 5 and 10 piastres coins and, later, notes. It seems that the Israeli usage follows colloquial local Arabic\* whereas the older practice followed classical-Arabic rules\*\*.

**A few summarizing remarks** regarding coins are due:

(a) All Israeli coins bear the name of the state in both Hebrew and Arabic. There are strange variations regarding the way 'Israel' is spelled in Arabic: the word is improperly written without the *hamza* (see B.2 above) except for three coins, namely 100 sheqalim, 1984-5; 10 agorot, 1985-2001; 10 new sheqalim, 1995. An exception to the exception is the 100 sheqalim, 1985 special issue, which shows Jabotinsky's silhouette.



(b) "ISRAEL" in Latin characters is first seen on the 1/2 lira coin of 1963 and since then is always given.

(c) Arabic numerals appear only on the 25 mils coins, 1948-9.

(d) Only the Jewish calendar is used for the date.

(e) **Denomination in English**, or rather Hebrew in Latin characters, first appeared as "5 SHEQALIM" in **1981**. Thus, there never was the word 'lira', in English or Arabic, on any coin.

(f) **Denomination in Arabic** words was given on the 25 Mils coins, 1948-9. It was later dropped, to reappear only in **1990**.

(g) Finally, the practice since 1990 seems to be **"Israel" and the denomination in all three languages**.

#### **In Conclusion.**

In the early years of the State of Israel, the general policy seems to have been 'as little English and Arabic as possible'. Some of the (little) Arabic used was at least contrary to common usage if not quite wrong grammatically. A trend towards more English and more Arabic is observable since 1963. The process was slow and gradual, though a little faster for English. It is only since 1990 that "Israel" and the denomination in all three languages is seen on all coins and notes.



# The Montagu Family

The English Montagu family was prominent in banking, politics philanthropy and public life. Samuel Montagu was born in Liverpool in 1832 as Montagu Samuel, but in his boyhood the names were reversed. In 1853 founded the firm of Samuel Montagu & Co., foreign bankers, in Leadenhall street, afterward in Old Broad street. By securing a larger proportion of the exchange business, he helped make London the chief clearing house of the international money market.

In the Jewish community of London, Montagu has been a prominent figure. For half a century he has been connected with the Jewish Board of Guardians, the Board of Deputies, the United Synagogue, and other Jewish institutions. In 1870 he established and became president of the Jewish Working Men's Club. He has also been greatly interested in the building of new synagogues. In 1875 he founded, in conjunction with Lord Rothschild, the first industrial Jewish school in Jerusalem. In 1882, at the instance of the Mansion House (Russo-Jewish) Committee, of which he became treasurer, he went to Brody to inspect the emigration to America. In 1884 he visited the United States to inspect the Jewish agricultural colonies there.

In 1886, Montagu visited several towns in Russian Poland and Russia proper, but was ordered by the Russian government to leave Moscow within twenty-four hours. In 1890 he merged the various Hebras in the East End of London in the Federation of Synagogues, of which he became the first president.

He was Liberal member of parliament for Whitechapel from 1885 to 1900, and a benefactor to its poor, Jewish and non-Jewish. An advocate of, and writer on, decimalization of the currency and adoption of the metric system, he was consulted by successive chancellors of the exchequer on financial matters and in 1894 persuaded the government to exempt from death duties works of art and gifts to universities, museums, and art galleries. In 1894 he was made a baronet and in 1907 was honored as first Baron Swaythling. A strictly observant Jew, he assumed leadership of the Orthodox Russo-Jewish immigrants, founding in 1887 the Federation of Synagogues to unite the small congregations. He, however, worshiped at the fashionable New West End Synagogue and was a life member of the United Synagogue Council, though because of disagreements with its president, the first Lord Rothschild, he was inactive there. A masterful personality, he traveled to Palestine, Russia, and the United States on behalf of Jewry, but vigorously opposed Zionism. Samuel Montagu died in 1911.

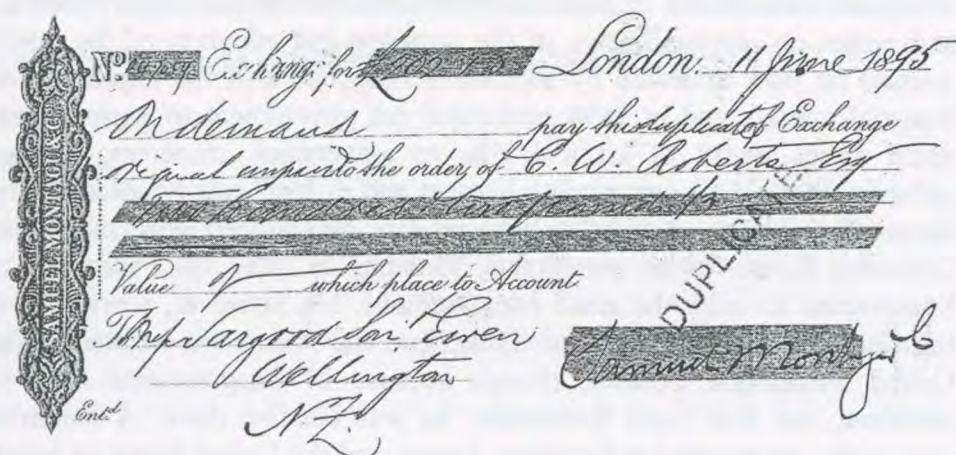
His eldest son, Louis Samuel (1869–1927), Second Baron Swaythling,



was born in 1869. and became president of the Federation of Synagogues. Also an anti-Zionist, he declared, "Judaism is to me only a religion." He married Gladys, daughter of Colonel A. E. W. Goldsmid. Their second son, Ewen Edward (1901–1985) was president of the United Synagogue (1954–62). After wartime service in naval intelligence (later describing some of the tactics of intelligence work in the best-selling *The Man Who Never Was*, 1953), he became judge advocate of the fleet and chairman of Middlesex Quarter Sessions (a leading London judicial post).

Samuel Montagu's second son, Edwin Samuel (1879–1924), a Liberal politician, was elected to parliament in 1906, becoming private secretary to Herbert Asquith (later prime minister). As parliamentary undersecretary of state for India from 1910 to 1914, he championed Indian aspirations to independence. In 1914 he became financial secretary to the Treasury, in 1915, chancellor of the duchy of Lancaster, and in 1916, minister of munitions. Secretary of state for India in Lloyd George's administration (1917–22), he was responsible for the Government of India Act (1919), devolving wide powers of self-government. He resigned in 1922, because of his opposition to government policy which was offensive to Indian Muslims, and lost his parliamentary seat the same year. In Jewish affairs, he was best known as an uncompromising opponent of Zionism and of the Balfour Declaration, being largely responsible for the modification of the original text.

A Bill of Exchange from Samul Montagu & Co. dated 1895 provides the numismatic illustration





# The General Sherman Tank

The Sherman Tanks served the Israel Defense Forces from the War of Independence until after the Yom Kippur War and constituted the main armored force in the Sinai Campaign, making the Armored Corp the nucleus of IDF land combat.

The General Sherman main battle tank was designed and built by the United States for the conduct of World War II. The Sherman was the most widely used tank series in the war, being employed not only by the U.S. Army and Marine Corps but also by British, Canadian, and Free French forces. The M4 was employed in North Africa, Sicily, Italy, and western Europe and throughout the Pacific Theatre.

When World War II began in 1939, the United States lagged far behind the major European states in the development of tank technology and armored warfare doctrine. The fall of France in May 1940 awoke and alarmed the United States. The German army had defeated France in a matter of weeks through the use of a new operational doctrine based on fast-moving, massed armored formations supported by air power. America's leaders became convinced that the U.S. Army needed a new main battle tank at least equal to that employed by the Germans and that it had to adopt German operational doctrine. To that end, in July 1940 the War Department authorized the development of a new medium tank, and it also authorized the organization of the first armored divisions. By the time the Japanese attacked Pearl Harbor in 1941, the United States had five armored divisions organizing and training for war in Europe.

The M4 prototype debuted in 1941 and was accepted for production that October. Its designers consciously emphasized speed and mobility, limiting the thickness of the armor and the size of the main gun, thereby compromising on firepower and survivability. The tank had a maximum speed of 24 to 29 miles per hour and a range of 100 to 150 miles, depending on the series. The M4 carried a crew of five - commander, gunner, loader, driver, and co-driver/hull gunner. The vehicle weighed around 33 tons, depending on the series. A typical power plant was a 425-horsepower gasoline engine. The M4 entered active service with the British in North Africa in October 1942. It was roughly in the same class as the German Panzerkampfwagen IV which at that time weighed 26 tons, had a road speed of 20 miles per hour, and mounted a 60-millimetre gun.

For the Normandy Invasion and subsequent campaigns on the European continent, the M4 was retrofitted with special-purpose devices by both the Americans and the British. The British added flails (a system of



rotors and chains) to clear paths through minefields, and American servicemen added jury-rigged plows for breaking through hedgerows. Perhaps the most famous variation was the "Duplex Drive," or DD, tank, a Sherman equipped with extendable and collapsible skirts that made it buoyant enough to be launched from a landing craft and make its way to shore under propeller power. The M4 also was transformed into the M32 Tank Recovery vehicle and the M4 Mobile Assault Bridge carrier. Numerous devices of all sorts were fitted onto the Sherman's versatile, reliable chassis, making it the workhorse of the Anglo-American armies of World War II.

In 1961, the Sherman Tank was improved by Israel with a more advanced gun. Its narrow tracks were replaced with wider ones and a more powerful diesel engine was installed. The Sherman was thus upgraded to the M51 and proved its capabilities in the Six Day and Yom Kippur Wars.

The Sherman Tank medal is the third medal issued in the Armored Corps series, The Tanks that Made History.





## KING SOLOMON'S SEAL ON COIN-LIKE PILGRIMS TOKENS

by Marvin Tameanko

In 1973 the British Museum purchased a group of 80 coin-like tokens from a London antiquities dealer. The provenance of these artifacts was unknown but it was determined that the glass dish they were found with was of Syrian manufacture from about the 6th-7th century AD. Most of the tokens bear representations of New Testament themes but 19 display an unusual design with a Greek inscription of the name 'Solomon'. These pieces are crudely made, ranging in size from 16.5 to 11 millimeters (about 5/8 to 1/2 inch) in diameter. They are made of dark brown clay that was pressed into a carved mold and then lightly fired. The resulting token was uniface, that is with a design on one side only. Such tokens are believed to be pilgrims' good-luck charms called in Greek eulogiai (singular- eulogia), meaning 'blessings' and such amulets were purchased by visitors to the Holy Land in the Byzantine period during the 5th to 7th century AD.

The Solomon tokens were studied and documented by the distinguished scholar L. Y. Rahmani of the Israel Antiquities Authority in an article titled 'The Byzantine Solomon Eulogia Tokens in the British Museum'. This was published in the 'Israel Exploration Journal', 49, 1999. Many European pilgrims to the Holy Land purchased eulogiai to protect themselves from illness and other misfortunes, then brought them home as mementos, and sometimes deposited them in their local churches as relics. Mr. Gary Vikan author of an article on eulogiai, subtitled 'Don't Leave Home Without Them', published in the Biblical Archaeological Review magazine (BAR), July/August 1997, calls such tokens "insurance policies" for the travelers. The group of tokens reported on by Mr. Vikan had been obtained somewhere in Syria and contained two Solomon eulogiai. In another article, titled 'Solomon's Blessings', BAR Sept./Oct., 2001, Hershel Shanks, the editor of the magazine commented on L. Y. Rahmani's paper about the eulogiai and suggested that the artifacts would not be purchased by a museum today because they lacked an officially documented provenance. He believed that they probably would have disappeared into the collection of some private individual and be lost to archaeological science. However, here they are, published in scholarly reviews and available for coin collectors to examine and speculate upon.

The designs on the Solomon tokens contain a central image of a plant-like shape made up of tubular forms with distinctive tips and, surrounding this split into two parts, is the Greek inscription COLO/MWN, giving the name SOLOMON. The British Museum group contains two



different varieties of this design. The first variety, consisting of 5 specimens, shows the plant shape with three overlapping tubular branches and the inscription reading from left to right. The second type, of 9 tokens, shows the shape with four tubular arms, the inscription running from right to left, and with some of the letter engraved in retrograde. The Solomon tokens are in rough condition, worn, with indistinct images, and the photos from the British Museum do not show details clearly. Mr. Rahmani made sketches of the tokens to illustrate his paper and I did my own drawings, shown below, directly from the museum photos but taking a numismatic approach to the designs and lettering in order to provide more detail. Normally coin-like eulogiai of that era depicted New Testament scenes such as the nativity, the resurrection and the adoration of the Magi but the Solomon pieces are clumsy fabrications with a strange, abstract image in the center. It is assumed that this type of rough eulogia was sold or given to the poorest pilgrims in the 6th or 7th century AD.



The author's drawings of the two varieties of tokens with the plant form and SOLOMON inscription. The plain reverses are not shown.

Over the years, various scholars have attempted to explain the bizarre images on the Solomon tokens. At first it was believed they represented an amateurish attempt at rendering a human figure, a snake, or perhaps the hill on which Solomon's temple was built in Jerusalem. Mr. Rachmani justifiably rejected these theories and proposed that the artifact is the magical 'Solomon root' that is mentioned in ancient literature as being a part of 'Solomon's seal', and having the power to cure illnesses or ward off demons. This curative function of the root is recorded by the 1st century AD Jewish/Roman historian, Josephus, in his book, 'Antiquities of the Jews', Book 8, Chapter 2, 5. He said that, "– He put a ring that had a root of one of those sorts mentioned by Solomon to the nose of the demoniac." A drug used to "drive out demons" usually meant a narcotic that sedated a person who showed signs of insanity or epilepsy and the plant producing such a drug in ancient days was supposedly the mandrake (mandragora). Belief in the medicinal powers of such plants is held by herbalists even today. In herbal pharmacology there is a plant of the lily family, called "Solomon's Seal", that has a flower with six petals resembling the Star of David or Solomon. It supposedly can be used to treat tuberculosis, diabetes and other wasting diseases. It is also used to make a medicine for kidney



illness and to heal broken bones. See the Herbal Encyclopedia on the net at [www.allnatural.net/herbpages/solomons-seal.shtml](http://www.allnatural.net/herbpages/solomons-seal.shtml). Obviously, the depiction of such a powerful medicinal root, combined with the mystical name of Solomon, is the reason the eulogiai were considered to be an effective safeguard for health.

It is suggested that the root of the mandrake or of some similar plant may be the root engraved on the Solomon eulogiai. It is possible that such small roots were artificially made up by merchants of that era and sold to pilgrims as Solomon's magical, curing root. These may have been replaced later by the clay tokens. Also, because the name of King Solomon appears in the inscription, these eulogiai may have been distributed or sold at a site near Jerusalem famous for its relationship to the biblical monarch. Also, the reason such eulogiai were made of clay was that the very earth of the site associated with the theme on the token was supposedly used in its manufacture. This may be confirmed by the well-known custom of pilgrims breaking off a piece of their clay charms to dissolve and mix into their libations. The edges of the Solomon eulogiai do show that some intentional scraping and chipping did occur.

There can be no doubt that the object illustrated on these eulogiai is some type of a natural form, probably a root, and that it is related to Solomon whose name appears as an inscription around the edge. However, from a numismatic point of view, objects engraved on ancient artifacts usually convey a deeper symbolism than the actual image represents. Looking at these eulogiai through the eyes of a collector of ancient Jewish coins I see a plant form, probably a root, configured into the shape of the Hebrew letter 'shin' (vocalized as SH). This observation may have been inspired by the fact that shin is the first letter of King Solomon's Hebrew name, Shlomo. So a root in the shape of the letter shin, when seen by believers, could be taken as the name of the kings as well as the magical root connected to his seal. And from this it could be proposed that the actual 'Seal of Solomon', as confirmed by Josephus in the above text, was a ring that carried the image of a root shaped into the monogram of the great king.

To strengthen this conjecture, it should be noted that the second variety of the eulogia has a Shin with FOUR branches rather than the normal three. By a tradition, perhaps dating to early centuries, the letter shin is inscribed on both sides of the head piece of the 'tefilin', the phylacteries used by Jews in morning prayers. Tefilin are a literal and physical fulfillment of the requirement that Jews place, "a sign upon your hand and a symbol on your forehead" as a reminder of God's commandments. (Exodus 13:9, 13:16 and Deuteronomy 6:8, 11:18). And



surprisingly the shin on the right side of the teflin cube used as the head piece has three arms while the shin on the left side has FOUR. Some modern scholars suggest that the four-branched shin was invented by the makers of teflin to differentiate the left side from the right and to remind them how to correctly position the four parchments inside the cube. This explanation is far too trivial to be the reason a scribe would deform the almost scared letter shin. However, the Kabbalah explains that the three branched form of the letter is the “shin of this world” and the four branched is the letter of “the world to come”. See the ‘Mystical Significance of Hebrew Letters’ on the net at [www.inner.org/HEBLETTER/shin.htm](http://www.inner.org/HEBLETTER/shin.htm)). Also the Kaballah states that the letter shin is the number 300 in Hebrew and that the only name of God that appears in the plural, Elohim, is made up of the letters alef-lamed-hei-yod-mem, whose number representations, when written out in full, give a total of 300. This may explain why the shin came to be identified with the word ‘Shaddai’, another synonym for God. This fact alone qualifies the shin for prominent display on any amulet given to pilgrims as a good luck charm or ‘blessing’ and, in fact, a shin representing Shaddai commonly appears on doorpost mezuzahs and numerous other Jewish amulets that offer the same protective powers as the eulogia.

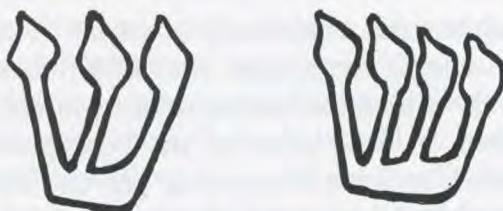
THE ROOT SHAPE  
FROM THE TOKENS



1st CENTURY  
LETTER SHIN FROM  
DEAD SEA SCROLLS



HEBREW SHIN  
FROM TEFILIN



The graphic forms of the letter shin as they appear on the sides of the teflin head piece, compared to the root shape on the eulogiai.



To students of calligraphy shin is the most beautiful letter in the so-called 'square Hebrew' alphabet. Referring again to the Kaballah, the shin is made up of three (or four) of the letters 'vav' with the letters 'yod' added to their tops. The vav forms or branches of the letter emanate from a common base. This description corresponds exactly with the image of the shin root on the eulogiai where a distinctively marked tip on the branches represents the letter yod. Also the Kaballah said that the great mystical secret of the shin is that it represents a flame and symbolizes "Divine Revelation". This interpretation reinforces the conjecture that the letter shin would be most suitable for use on religious amulets. Furthermore, the Solomon tokens were uniface so that three and four branched shins could have been held or placed back-to-back, just as they appear on the tefilin, to strengthen their mystical power. This arrangement, if used, may explain why the inscription on the four branched root token is reversed. When placed together in this way, the letters of the four branched token inscription, SOLOMON, would coincide with the letters on the three branched example. And from all these observations it could be conclude that these tokens were designed for distribution to Jewish pilgrims visiting the Holy Land. Every morning, as they put on their tefilin to pray, they would immediately recognize the significance of the three or four branched shin on the good-luck charms they carried in their pockets and purses.



## **Vice Admiral Hyman G. Rickover Congressional Gold Medal**

**By Marc A. Randolph, Esq.**

It is sometimes mistakenly said that Jews have never played a significant role in the military of the countries in which they have lived. Hyman Rickover, known as the "Father of the Nuclear Navy", is one of the many Jews who disprove this as to the United States Military.

Hyman George Rickover, was born January 27, 1900, in the Jewish ghetto of the city of Makow, located approximately 50 miles north of Warsaw, in what was then a part of Czarist Russia (and now is located in Poland). At the age of six, he, his mother and sister immigrated to the United States to join his father, and settled in Chicago.

Through congressional connections, his parents secured for their son an acceptance to the United States Naval Academy, located in Annapolis, Maryland, in 1918. He was commissioned an ensign in the United States Navy in 1922. Rickover served on the destroyer USS La Vелlette and the battleship USS Nevada before earning a Masters Degree in Electrical Engineering from Columbia University. His fascination with the, at the time, fledgling submarine service of the US Navy led to the assignment and the command of the US Navy fleet boats S-9 and S-48 from 1929 to 1933. He took command of the USS Finch in 1937. This would prove to be his last actual fleet command of his career. After this command, he was appointed as Engineering Duty Officer; this would be the Naval post in which he would serve for the remainder of his naval career.

Although better known for his nuclear related activities, Hyman Rickover also made major contributions to the United States Navy's success during World War II. During the war, the experience of the British Navy showed that a naval vessel's electrical equipment often did not operate properly during or after being subjected to the explosions that occurred during battle. The United States Navy's experience in the naval battles in the Pacific also showed that the lack of fireproofing on naval vessels' electrical equipment was a major problem.

Rickover pushed the Navy and the shipyards to develop a radically new line of electrical equipment that was not only significantly superior in performance, but was also essentially fireproof and would continue to perform under the severe shock of explosions during combat. Data obtained by the Navy in Japan after the end of the war showed that the lack of these improvements among our enemy's naval vessels was a major factor in the outcome of many of the naval battles in the Pacific.

After the war ended, the United States government started a project at the Clinton Laboratory (now known as the Oak Ridge National



Laboratory) to develop a nuclear electric generating plant. The Navy elected to send eight Naval officers to participate in this project. Realizing the potential that nuclear energy held for the Navy, Rickover applied. Although he was not initially accepted, he was eventually sent by the Navy to join the project.

As part of the project team, Rickover almost single-handedly convinced the Secretary of the Navy that a nuclear submarine should be built. Under Rickover's supervision, construction on the world's first nuclear powered submarine, the USS Nautilus, began in 1952. It became operational on January 17, 1955. Prior to that time, all submarines had basically been diesel surface ships that could submerge for brief periods and travel at slow speeds. The new nuclear powered submarine revolutionized naval warfare immediately.

Rickover later became Chief of the Naval Reactors Branch of the Atomic Energy Commission and was in charge of the nuclear propulsion division of the Navy's Bureau of Ships.

Rickover had a legendary reputation of being extremely unorthodox in his methods and for "riding" his research staff unmercifully. He was known to dress down the heads of his research departments and play mind games with prospective applicants from the Naval Academy who wanted to be part of his nuclear program.

Even with his unorthodox methods, he exacted an almost fanatical devotion from his staff and a growing number of acolytes. This brashness offended many senior officers above him, and Rickover found himself twice passed over for promotion to the rank of rear admiral. Only through the intervention of his patrons on Capitol Hill, did he finally get promoted.

Nevertheless, Rickover's accomplishments remained too monumental to ignore. Throughout his long naval career his numerous decorations included: the Distinguished Service Medal with Gold Star (1946); Legion of Merit with Gold Star (1952); the Egleston Medal Award of Columbia Engineering School Alumni Association (1955); the American Society of Mechanical Engineer's George Westinghouse Gold Medal (1955); the Cristoforo Columbo Gold Medal (1957); the Michael I. Pupin 100<sup>th</sup> Anniversary Medal (1958); the Congressional Gold Medal (1959); the Institute of Electrical Engineers' Golden Omega Award (1959); the Atomic Energy Commission's Enrico Fermi Award (1965); the National Electrical Manufacturers Association's Prometheus Award (1965), as well as the title of Honorary Commander of the Military Division of the Most Excellent Order of the British Empire (1946). In 1980, President Jimmy Carter, himself a nuclear engineer, naval officer and disciple of Rickover's



tenets, presented the Presidential Medal of Freedom, the nation's highest non-military honor, to Admiral Rickover.

On January 31, 1982, after 63 years of service to his adopted country under 13 different presidential administrations, Admiral Rickover retired. Because of his unique insight and knowledge, he was declared exempt by Congressional mandate from the mandatory retirement age for senior admirals, allowing his tenure as head of the Navy's nuclear program ran much longer than would ordinarily have been possible.

After Rickover's retirement from the Navy, in 1983 he founded the Center for Excellence in Education, with the goals of nurturing the intellectual and cultural growth of academically talented high school and college students. CEE's mission is to challenge students and to assist them on a long-term basis to develop the creators, inventors, scientists and leaders of the 21st century.

Today the Center still exists and sponsors three free programs for high school students: the Research Science Institute (RSI), the Role Models Project (RMP), and the USA Biology Olympiad. RSI participants represent five continents, and each year CEE program alumni travel as guests of foreign education ministries to promote mutual understanding among the world's future leaders.

On July 8, 1986, Rickover passed away and was buried in Arlington National Cemetery. His name is memorialized in the attack submarine USS Hyman G. Rickover (SSN 709) and Rickover Hall at the U.S. Naval Academy.





The Congressional Gold Medal was struck at the direction of an Act of the United States Congress in honor and recognition of the accomplishments of Hyman Rickover. It was designed by the artist Frank Gasparro, and minted by the United States Mint in Washington DC. It was issued in 1958 in Bronze, with a diameter of 76mm.

The obverse has a bas relief bust of Rickover, facing slightly to the left, dressed in his Navy uniform, with "VICE ADMIRAL HYMAN G. RICKOVER" on the upper rim. The Artist's name "F. GASPARRO" is on the lower right rim of the raised portrait.

The reverse has a raised central picture of a nude male figure kneeling on one knee with his arms stretched out symbolically manipulating the symbol for atomic power. Under the picture is, "TO / VICE ADMIRAL / HYMAN GEORGE RICKOVER USN / BY ACT OF THE CONGRESS / UNITED STATES OF AMERICA" August 19, 1958. Around the rim, "IN APPRECIATION OF HIS SIGNAL ACHIEVEMENT IN THE PRACTICAL USE OF ATOMIC ENERGY".

Since the American Revolution, Congress has commissioned gold medals as its highest expression of national appreciation for distinguished achievements and contributions. Each medal honors a particular individual, institution, or event. Although the first recipients included citizens who participated in the American Revolution, the War of 1812 and the Mexican War, Congress broadened the scope of the medal to include actors, authors, entertainers, musicians, pioneers in aeronautics and space, explorers, lifesavers, notables in science and medicine, athletes, humanitarians, public servants, and foreign recipients.

The Congressional Gold Medals should not be confused with the Medal of Honor, which is presented "in the name of the Congress of the United States", and is often referred to as the Congressional Medal of Honor. Regulations for the Medals of Honor are established by the Armed Services, whereas Congressional Gold Medals can only be approved by Congress.

All Congressional Gold Medal legislation must be co-sponsored by at least two-thirds (290) of the Members of the United States House of Representatives. Specific standards are set forth by Rule VII (c)(vii) of the House Committee on Banking and Financial Service's Subcommittee on Domestic and International Monetary Policy when considering such legislation. These standards include:

- 1 The recipient must be a natural person;
- 2 The recipient shall have performed an achievement that has an impact on American history and culture that is likely to be recognized as a major achievement in the recipient's field long after the achievement;



- 3 The recipient shall not have received a medal previously for the same or substantially the same achievement;
- 4 The recipient shall be living, or if deceased, shall have been deceased for not less than five years and not more than 25 years;
- 5 The achievements were performed in the recipient's field of endeavor, and represent either a lifetime of continuous superior achievement or a single achievement so significant that the recipient is recognized and acclaimed by others in the same field, as evidenced by the recipient having received the highest honors in the field.

Additionally, the Senate Banking, Housing and Urban Affairs Committee requires that at least 67 Senators must co-sponsor any Congressional Gold Medal legislation before the committee will consider it. After a Congressional Gold Medal bill has been approved by both houses of Congress and signed into law by the President, officials of the United States Mint meet with the sponsors of the legislation and members of the honoree's family to discuss possible designs for the medal. Photographs of the honoree are also examined during the meeting. Mint engravers then prepare a series of sketches of possible designs for consideration and comment by the Commission of Fine Arts and subsequently the Secretary of the Treasury, who makes the final decision on the medal's design. Once the Secretary of the Treasury, in consultation with the honoree's family, has made a decision, the design is sculptured, a die is made, and the medal is struck at the Philadelphia Mint. The Mint then notifies the White House and arrangements are made for a formal presentation by the President.

The cost of issuing a Congressional Gold Medal is around \$30,000. It is charged against the Numismatic Public Enterprise Fund. Congress established this revolving fund "in the Treasury of the United States. . . to be available to the Secretary for numismatic operations and programs of the United States Mint without fiscal year limitations." The authorizing legislation in each case typically includes a provision to strike and sell duplicates in bronze of the gold medal struck at a price sufficient to cover the costs thereof, including labor, materials, dies, use of machinery, overhead expenses, and the cost of the gold medal. Monies received from the sales of the bronze duplicates are deposited in the Numismatic Public Enterprise Fund.

Admiral Rickover's medal was commissioned pursuant to P.L. 85-826, 72 Stat. 985, and was designed by the famous engraver, Frank Gasparro. Frank Gasparro, the 10th Chief Engraver of the United States Mint, created more coins in circulation than any living artist in history. His famous designs include, among many others, the reverse of the Lincoln



Penny, the reverse of the Kennedy Half Dollar, and the fronts of the Susan B. Anthony and Dwight D. Eisenhower Dollars.

In a demonstration of just how important Hyman Rickover had been to the United States, in 1982, the Congress awarded him a second Congressional Gold Medal. In the legislation authorizing the presentation of the second Gold Medal, Congress stated that "Admiral Rickover is a national treasure" and that "Our primacy of sea power is largely a result of his tireless efforts on behalf of our national defense". In receiving this second Congressional Gold Medal, it appears that Rickover became the only person in United States history to receive two of such medals. This extraordinary accomplishment is demonstrated by the fact that, since the Continental Congress first awarded a Gold Medal to George Washington on March 26, 1776, only 124 other Congressional Gold Medals have been authorized by Congress through the beginning of 2002.



**Hyman G. Rickover**  
Originator of the atomic  
powered submarine  
Credit U.S. Navy Photos



# Albert Cohn

Albert Cohn, a French philanthropist and scholar, was born in Presburg, Hungary in 1814. He belonged to an Alsatian family which had settled in Hungary during the eighteenth century. From 1824 to 1836 he lived in Vienna, studying first in the gymnasium and afterward at the university, and receiving in 1834 the degree of doctor of philosophy. He was then chiefly interested in Oriental languages, and was engaged as teacher of Hebrew in the Protestant seminary.

He decided to leave Vienna, where at that time there was no hope of preferment for a Jew, and to settle in Paris, which he did in 1836. There he began his lifelong connection with the Rothschild family. Three of the children of Baron James de Rothschild received from him their instruction in Hebrew and in Jewish history; and in 1839, after a year spent with his pupils in the Holy Land and in Austria, he was placed by the baron and baroness in charge of their extensive charities, a position which he held for the remainder of his life.

Cohn did much for the charity commission of the Paris community, of which he was successively treasurer and president, making it a model for similar institutions throughout Europe. His next field of activity was among the Jews of Algeria, who suffered much through the prejudice of the French conquerors, including those in command. In 1845, and again in 1847, he visited the country, often traveling through districts where war was raging, and where the life of a European was insecure. His reports, presented by him personally to King Louis Philippe led to the organization of the Jewish communities of Algeria which was destined to bring about their gradual assimilation with the Jewish communities of France.

He visited Jerusalem five times between 1854 and 1869. His first voyage was undertaken at the request of the Consistoire Central des Israélites de France, which had been requested by Jews in every part of Europe to investigate the condition of their coreligionists of the Ottoman empire, and to secure, through the influence of the great European powers, some alleviation of their condition. His first visit to Jerusalem (1854) was the first visible sign to the Jews of the Holy Land that an interest in their condition was being taken by their brothers of France, Italy, England, and Germany.

Sums of money had already been sent by Sir Moses Montefiore, but Cohn was the first to see how matters really stood, and to apply the needed remedies. He was greatly helped in the performance of his task by his exceptional linguistic gifts and his deep knowledge of the idioms of the



East. On this preliminary trip to the East, in the course of which he first passed through Vienna, he delivered addresses in German, Italian, Hebrew, and Arabic.

The result of Cohn's observations in the Holyland was the establishment in those places of Jewish hospitals and schools, as well as institutions for the assistance of young mothers. These organizations being supported mostly by the Rothschild family, but also by other benefactors. But Cohn's chief service to the Jewish race was performed at Constantinople on his return journey from Jerusalem. He was received in private audience by Sultan Abd al-Majid, from whom he asked and received a promise that no improvements should be introduced in the legal conditions of the Christian subjects of Turkey which would not also apply to the Jews. Since that time Jews and Christians have enjoyed equal privileges throughout the whole of the Ottoman empire. A medal honors Albert Cohn for this achievement.

Cohn's energies were not, however, exhausted by the labors of charity. For years he delivered lectures on Jewish history before popular audiences; and he taught without remuneration in the Séminaire Israélite from the time of its transfer from Metz to Paris until a few months before his death. His large collection of philological works and rabbinical literature now forms a part of the library of that institution.

His coreligionists rewarded him with a seat in the Consistoire Central des Israélites de France and the French government bestowed upon him the Cross of the Legion of Honor. He also received the Grande Medaille of the Société Française pour l'Encouragement au Bien. He died on the 15th day of March, 1877.



Albert Cohn.





# The Voice of Israel

Abba Eban was born in Cape Town, South Africa in 1915. The family emigrated to England where he was brought up. He studied oriental languages and classics at Cambridge University, where he was research fellow and lecturer in Arabic from 1938 to 1940. As an undergraduate he was a founder of the University Labor Society and became president of the Students' Union. During World War II he held the rank of major, serving on the staff of the British minister of state in Cairo from 1941. Later, as an intelligence officer in Jerusalem, he trained Jewish volunteers for resistance in the event of a German invasion. At the end of the war he took up permanent residence in Jerusalem.

In 1946 the Jewish Agency appointed him political information officer in London. In this capacity he participated in the final contacts with the British government before the establishment of the State of Israel. He became liaison officer for the Jewish Agency with the UN Special Committee on Palestine in 1947 and was a member of the Jewish Agency delegation to the UN General Assembly, which was instrumental in securing the passage of the partition resolution. When Israel became independent in May 1948, he was appointed the country's representative at the UN, and, on Israel's admission to membership in the UN in 1949, he became permanent delegate.

From 1950 until 1959 he was both Israel ambassador in Washington, D.C., and chief Israel delegate to the UN, where he brilliantly presented Israel's case. His public appearance brought him widespread admiration in the U.S. On his return to Israel in 1959 Eban was elected to the Knesset on the Mapai ticket and served under Ben-Gurion as minister of education and culture from 1960 to 1963. From 1963 to 1966 he was deputy to Prime Minister Levi Eshkol. He also was president of the Weizmann Institute at Rehovot from 1959 to 1966, and initiated the International Rehovot Conferences on "Science in the Advancement of New States."

As foreign minister from February 1966, Eban sought to consolidate Israel's relations with the United States and to secure association with the European Economic Community. In May 1967, on the eve of the Six-Day War, he made dramatic visits to Paris, London, and Washington in an effort to win support for Israel's position. During and after the war he led the political struggle in the UN.

Eban was reappointed foreign minister in the short-lived government formed under the premiership of Golda Meir on March 10, 1974, and as such participated in the negotiations with Henry Kissinger which led to the



agreement on the disengagement of forces with Syria on May 31. He was replaced as foreign minister by Yigal Allon in the Cabinet formed by Yizhak Rabin on June 3 and refused to accept the post of minister of information. In the same year Eban accepted an invitation to serve as visiting professor in political science and Middle East history at Haifa University, and also at Columbia University, while retaining his seat in the Knesset.

In September 1974 he was appointed as chairman of the Board of Governors of Bet Berl, the ideological college of the Labor Party. Continuing to be active in the Labor Party, Eban served in the Ninth and Tenth Knessets. He was chairman of the Knesset Foreign Affairs and Defense Committee, 1984—1988.

Abba Eban was a member of the American Academy of Sciences. His books include *Heritage: Civilization and the Jews*, *Promised Land*, which was incorporated in a television series, *My Country: The Story of Modern Israel*, *Abba Eban, Voice of Israel*, *The Tide of Nationalism*, *My People*, *the New Diplomacy*, *Maze of Justice*, *Personal Witness*, and, in 1998, *Diplomacy for the Next Century*.

The tall, heavy-jowled Eban spoke 10 languages with an academic bearing and was usually seen in public in three-piece suits, contrasting with the open-shirted, sunburned Israeli pioneers, many of them ex-military commanders, who led the country through its first half-century. Widely admired abroad, Eban never really took off at home, spending his last years in the political wilderness. Abba Eban died in Israel on November 17, 2002. The country mourns his loss.

The Abba Eban medal was issued by the Journal of Israel Numismatics in honor of Israel's foreign minister. Then reverse is a quote from his speech made at the United Nations during the Six Day War.





# A Russian Hebrew Script Bond

Kherson is a city in Ukrainian S. S. R., on the right bank of the river Dnieper. Before the Soviet Revolution of 1917 it was the capital of the province of Kherson. The town was founded in 1778 and Jews began to settle there a few years later. In 1799 there were 39 Jewish merchants in Kherson and 180 Jewish townsmen. A Jewish hospital was built in 1816. Like other communities in New Russia, that of Kherson grew rapidly during the 19th century, as a result of the settlement of the whole area by Jewish emigrants who left the northwestern provinces of the Pale of Settlement for the southern provinces which were developing in this period. Jews played an important role in the development of the town, and in 1862 the governor of Kherson province even recommended that one of the Jewish merchants be elected mayor, claiming that there were no suitable Christian candidates. He added that since many of the Jewish merchants owned properties and were educated, the election of one of them to the mayoralty would result in tangible benefits to the town. Although also supported by the governor-general of New Russia, this recommendation was not approved.

At the end of the 19th century, Kherson became an active center of Zionism. The Jews of Kherson suffered during the pogroms which swept the Ukraine in 1905, and during the civil war. Denikin's soldiers carried out pogroms in 1919.

Russian Bonds with Hebrew script are quite rare. The Mortgage Bonds of the Banque Fonciere du Gouvernement de Kherson were issued in 1898. The Hebrew script appears on the verso copy. The Jews living in the district were mostly farmers and lived on collective farms. The Kherson oblast contained the Jewish autonomous subdistricts of Kalinindorf, Stalindorf, and Nay Zlatopol. There were Jewish kolkhozes (collective farms) in these subdistricts, successors to the Jewish agricultural settlements that had been established there in the second half of the nineteenth century. On the eve of World War II, the three sub-districts had a Jewish population of thirty - five thousand, most of them farmers.

On August 19, 1941, Kherson was captured by the Germans. Two - thirds of its Jewish population had by then been evacuated or had fled the city on their own. In the first few days of the occupation, the Jews were ordered to form a "Jewish committee," which was to register all the Jews from August 24 to 27. On August 25, the Jews were ordered to wear a Jewish star on their chests, a yellow badge in the form of a Shield of David.



They were also forced to hand over to the German administration all the money and valuables in their possession. When the registration was completed, the Jews were all concentrated in a ghetto. Between September 16 and 30, 1941, the five thousand Jews of Kherson were taken to an antitank ditch outside the city and murdered there.

The fate of the Jews living in the kolkhozes can be deduced from the course of events in the Stalindorf subdistrict. In the second half of September 1941, Aktionen took place, and groups of Jewish men were murdered in several kolkhozes. Heavy collective fines were imposed on the Jews. They were robbed of their belongings, and the community property of the kolkhozes was confiscated. Early in the spring of 1942 the Jewish farmers were told to sow potatoes and grow vegetables for the German administration. In April, many Jewish men were drafted and put into eight labor camps, to work on the construction of the Dnepropetrovsk - Zaporozhye highway. The old men, women, and children left behind in the kolkhozes were rounded up and killed on May 29. On December 5, 1942, all the men were put into the Lyubimovka camp, where they were murdered or died as a result of hard labor and disease.

The Kherson region was liberated in mid - March 1944. Surviving Jewish farmers who returned, expecting to rehabilitate their farms, found them occupied by Russians and Ukrainians. The appears that Jews made to the authorities in Kiev to restore the Jewish autonomous subdistricts were rejected, and when the war ended they were officially abolished.

Photographs of the bond were sent to the editor by Thed Isler, a Zurich, Switzerland member of A.I.N.A. in the hope that additional information could be obtained

Изъяснение птл Устава Земснаго Банка Херсонской губернии,  
на соотвѣтствіи съ утвержденнаго 20 Маѣ 1864 года.

§ 1. Суды выдаются процентными бумагами, под названіемъ закладныхъ листовъ. Закладные листы снъ обеспечиваются всею совокупностью закладныхъ Банку пѣний, а равно вкладнымъ капиталомъ и всею вообще достояніемъ Общества.  
§ 45. По желанію заемщиковъ, закладные листы выдаются въписные и безвыписные. Первые обращаются въ бумажки по перснотной выписи, заведенной и засвидѣтельствованной въ Правленіи Банка; вторые — посредствомъ простой передачи въ руки ихъ владельцев.  
Примѣчаніе. По просьбѣ владельцевъ закладныхъ листовъ, листы безвыписные могутъ быть обращены въ денежныя, а выписные въ безвыписные.  
§ 46. Закладные листы, выданные въ суды на 36 лѣтъ и 6 мѣсяцевъ, приносятъ 5%; закладные же листы, выдаваемые въ суды на 36 лѣтъ и 6 мѣсяцевъ, приносятъ 4½% въ годъ.  
§ 52. Общество уполномочитъ проценты и начисленіе на закладныхъ листахъ наличными деньгами.  
§ 57. Закладные листы, выписанные въ тысячахъ и купоны, не представляемые своевременно къ уплатѣ, по истеченіи десяти лѣтъ теряютъ свое достоинство, и сдѣланіе по нимъ платежей зачисляется въ пользу Банка.  
§ 59. Обладатели лѣтъ утратѣ или погашеніи безвыписныхъ закладныхъ листовъ и купоновъ не приращиваются.  
§ 60. Закладные листы пользуются следующимъ преимуществами: 1) листы снъ принимаются: а) по казеннымъ подразаѣ въ по- ставкахъ, при расчѣтѣ платежа аванса за вино и въ обеспечение таможенныхъ пошлинъ, по лѣтамъ, каимъ будутъ установленны Умол- ченіемъ Финансовъ, и 2) въ пользу Государственнаго Банка и кооперативъ оныхъ. Для выданія ссуды на 20% отъ балансовой цѣны листа бумажекъ.  
2) Въ закладные листы могутъ быть вносимы капиталы: изъотѣтныхъ, акционерныхъ компаній, разныхъ казенныхъ и общественныхъ учрежденій и вообще всѣхъ тѣхъ, на которые дѣлостроительныя условіями дозволяется приобретать билеты Государственной Комиссіи Погашенія Долговъ. 3) За подлиннъ закладныхъ листовъ выписные подразаѣмъ, какъ за подлиннъ государственныхъ кредитныхъ бумагъ.

Extrait des Statuts de la Banque Foncière du Gouvernement de Kherson,  
sanctionnés par Sa Majesté l'Empereur le 20 Mai 1864.

§ 5. Les prêts sont délivrés en titres portant intérêt sous la nomination de lettres de gage. Ces lettres de gage sont garanties par la valeur de toutes les propriétés hypothéquées à la Banque, par son capital de réserve et en général par tout l'avoir de la société.  
§ 45. Elles sont nominatives ou au porteur, au choix de l'emprunteur. Les premières circulent par un endossement légalisé par la Direction; les secondes se transmettent simplement de main à main.  
Observation. A la demande du possesseur, les titres au porteur peuvent être convertis en titres nominatifs et vice-versa.  
§ 49. Les lettres de gage données en prêts pour 36 ans rapportent 5%, les lettres de gage données en prêts pour 36 ans — 4½% par an.  
§ 52. La Banque paie au comptant les intérêts et l'amortissement de ses lettres de gage.  
§ 57. Les lettres de gage écrites au tirage et les coupons échus se présentent par dix ans, à dater du jour de leur exigibilité. Le montant des lettres de gage et des coupons, non présentés en temps utile à l'encaissement, demeure acquis à la Banque.  
§ 59. Les déclarations de la perte ou du vol des lettres de gage au porteur et des coupons ne sont point admises.  
§ 60. Les lettres de gage jouissent des avantages ci-après: 1) Elles sont acceptées comme cautionnement (au taux qui sera ultérieurement fixé par le Gouvernement) pour les entreprises et fournitures de la couronne; 2) Peuvent être convertis en lettres de gage; les capitaux des mineurs, des compagnies par actions, des divers établissements de la couronne, des établissements publics et en général tous ceux qui, d'après les règlements en vigueur, peuvent être placés en billets de la Commission impériale d'amortissement; 3) La falsification des lettres de gage est punie des mêmes peines que celle des billets de crédit de l'État.

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ЗЕМСКАГО БАНКА ХЕРСОНСКОЙ ГУБЕРНІИ



СЕРІЯ 5.

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ЗАКЛАДНОЙ ЛИСТЪ  
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ПРИНОСЯЩІЙ ДОХОДА ПО 4½% ВЪ ГОДЪ,  
УПЛАЧИВАЕМЫХЪ ПОПОЛУГОДИО, 1 Марта и 1 Сентября,  
СЪ УДЕРЖАНІЕМЪ СБОРА СЪ ДОХОДОВЪ ОТЪ ДЕНЕЖНЫХЪ КАПИТАЛОВЪ.

Выданный на предъявителя.

Председатель Правленія Банка *А. Ратнуберкин*

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*А. Яковлевъ* *Б. Гавриловъ* *П. Алексеевъ*

Платежъ по купонамъ производится Банкомъ, начиная съ 1 Марта 1899 года,  
за каждое полугодіе по 2 рубля 25 копѣекъ.

Серія 5.

№12562

Одесса, 1898 года.



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Бухгалтеръ

*А. Бушуевъ*

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# G O M E L

Gomel is a town in the government of Moghilef, Russia, situated on the right bank of the River Sozh, an tributary of the River Dnieper. The beginning of Jewish settlement in Gomel is apparently connected with the annexation of the town to Lithuania in 1537. The community of Belitsa, which became a suburb of Gomel in 1854, is mentioned in 1639 as one of the Lithuanian communities. During the Chmielnicki massacres in 1648 many refugees from the Ukraine fled to Gomel, but the Cossack armies reached the city and massacred about 2,000 Jews there. When the Poles returned in 1665 the Jewish community was renewed. By 1765 there were 685 Jewish families living in the city. Habad Hasidism won many converts there, and in the mid-19th century one of its leaders, Isaac b. Mordecai Epstein, served as rabbi.

The city was given the status of district capital in 1852, its geographical situation and position as a railroad junction making it an important commercial center. The annual fair attracted many Jewish merchants. The community increased from 2,373 in 1847, with an additional 1,552 in Belitsa, to 20,385 in 1897 more than half of the total population. Gomel had 30 synagogues, including the great synagogue built by Count Rumyantsev in the middle of the 19th century.

While a few wealthy Jews in Gomel traded in forest products or were government contractors, many thousands of poor families lived in the "Rov." Zionism also gained many adherents there and several Hebrew schools were established. Zionists from Gomel settled in Erez Israel and participated in the building of Haderah.

Anti-Jewish outbreaks occurred in Gomel in Sept., 1903. Rumors of impending riots had been circulated in the latter part of the previous month. The trouble arose on Friday, Sept. 11, when a watchman wished to buy from a Jewish woman a barrel of herring worth six rubles for one ruble fifty copecks. In the fight which followed between the Jewish peddlers of the market-place and the Christians who came to the aid of the watchman, one of the Christians was injured and died the same day. The riot was renewed on the following day, and when it had been quelled the town was practically under martial law.

Meanwhile a number of anti-Semitic agitators, probably executing the orders of the authorities, inflamed the passions of the mob, exhorting them not to leave their fellow Christians unavenged. On Monday, Sept. 14, about 100 railway employees gathered and began to break the windows and to enter and plunder the houses of the Jews in the poorest quarters of



the town, one of which is called "Novaya Amerika". A number of Jews armed and began to defend themselves but the soldiers prevented them from entering the streets where the plundering was going on, and forced them back to their homes, beating and arresting those who resisted. According to a reliable report, other soldiers and the police looked on in an indifferent way while the mob continued its plundering and committed all kinds of excesses. The shrieks of children could be heard in the streets which the soldiers had blocked against the Jews and when some of the Jews tried to force their way down the side-streets, the soldiers fired on them, wounding several among them and killing six. The total number of Jews killed is given as 25; seriously injured, 100; slightly injured, 200. Three hundred and seventy-two Jewish houses and 200 stores were plundered and destroyed. Subsequently 36 of the Jewish defense group were prosecuted by the authorities, in company with the perpetrators of the pogroms, and charged with committing pogroms against the Russian population.

During World War I, thousands of refugees from the war zone took refuge in Gomel and several yeshivot moved there from Poland and Lithuania. After the consolidation of the Soviet regime, Jewish religious and nationalist elements struggled against the Communist campaign to win over the masses. The hadarim were closed down, beautiful synagogues were converted to secular purposes, and Jewish communal life came to an end. The rabbi of Gomel, was arrested for opposing the Communist suppression of the Jewish religion.

During the Nazi occupation the Jews who did not manage to escape from Gomel were murdered. The number of Jews in Gomel was estimated at about 20,000 in 1970. In 1963 a minyan was interrupted by the police, who dispersed those at prayer and took away two Torah scrolls and all religious articles. A monument was erected in the vicinity of the city to the memory of local Jews massacred by the Nazis.

A Three Ruble  
Emergency Gomel  
city note issued  
in 1918







# CLUB BULLETIN

DONNA J. SIMS N.L.G.

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**INS / ICC OF LOS ANGELES** - Show and Tell was the program feature at the November meeting. Each one of us managed to bring in an item which meant a lot and had lots of sentimental value. Yours truly brought in the very first gold medal of Israel and one of the earliest Haffner books, complete with handwritten numbers, writings, dates, cross-outs, etc. I always seem to grab this particular old and beat-up book instead of one of the newer ones and I do have them all. The holiday get together in December was a huge success and lots of fun. Mel Wacks was the speaker in January giving all of us in attendance an insight to some of his favorite medals, most from the Jewish American Hall of Fame.

**INS OF MICHIGAN** - "Remembering Entebbe" was the topic of Jack Schwartz at the November meeting (each and every time I hear the word Entebbe I fondly recall the time when a past director of IGCMC was attending a local coin convention and was the guest speaker at the banquet. His emotionally charged description of their new upcoming medal, what the design meant and what it stood for gave all of the listening audience the chills.)



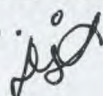
**INS OF NEW YORK** - The program study topics at the December meeting were: the letter "A"; topic was ships; and dates were Tevet and Asarah B'Tevet. For January it was the letter "B"; trees were the topic and the calendar item was Shevat - Jewish Arbor Day. For February it was the letter "C", topics were weights and measures and calendar items were the Israeli elections on January 28<sup>th</sup> and Lincoln's birthday.

**BUY / SELL / TRADE:** There were no new submissions or inquiries for this section.

**MOMENTS IN THOUGHT:** Only in America: ... do we use answering machines to screen calls & then have call waiting so we won't miss a call from someone we didn't want to talk to in the first place; ... do people order double cheeseburgers, large fries & a diet coke; ... do we leave cars worth thousands of dollars in the driveway and put our junk in the locked garage.. Ever wonder: ... why sheep don't shrink when it rains? ... about the indestructible black box that is used on airplanes? and why they don't make the whole plane out of that stuff? ... why on a bar of Dial soap it says to use like regular soap – and that would be how? ... why on Nytol tablets it states the warning "May cause drowsiness" – and you take them because? ... *And Remember This:* a simple friend hates it when you call after he has gone to bed – a real friend asks you why you took so long to call. (all anonymous).

**REMEMBER WHEN:** There were over 30 INS clubs & the Club Bulletin was 4-6 pages long?

**COMMENTS FROM DJS:** Our Shekel editor is correct. This is my 24<sup>th</sup> year of being the editor of the Club Bulletin. Now where have all those years gone to? Try your best to attend all your club meetings. Be well, be happy. . . .





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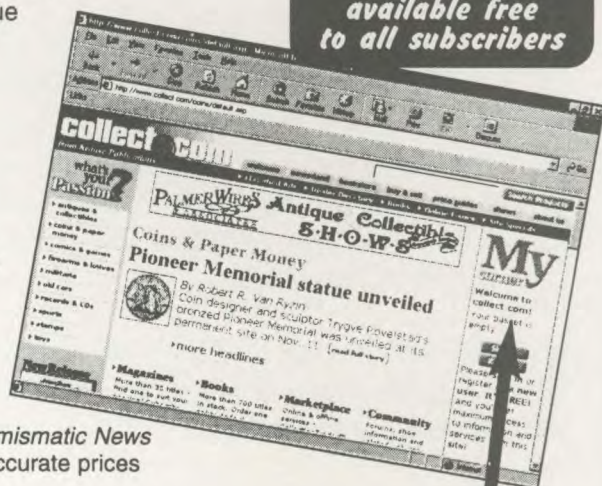
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